



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Suffolk Letter.

We have commenced preparation in our church for a "Christmas Service" and we will take, on that day, a collection for the Norfolk church. All the churches have been requested to take a collection on the Sabbath nearest to Christmas. This month of December is the month for that collection. Yesterday was the last service some churches will have till after Christmas. If any pastor neglected to take this collection, he can attend to it on the Sunday in January. In no case let it be neglected. This request was made by the Eastern Va. Conference to all the churches in the United States,

and I see the N. C. Conference passed a resolution requesting their pastors in that conference to comply with the request. The collection embraces *both cash and subscriptions*. I desire to use a little space to say a few words in behalf of the Norfolk, mission. Most of the SUN's readers know that Rev. Dr. Jones is in charge as pastor, and those who know him best know that he is not only a prince as a preacher but that he is "instant in season and out of season" as a worker. He made thirteen hundred pastoral calls last conference year. He added *one hundred and fifty-seven* members. They have the most eligible location for us in Norfolk. They raised, for current expenses, all told, about \$1500 00 last year. They have in bank and good available subscriptions more than *ten thousand dollars* towards a new church. It will take perhaps *twenty thousand dollars* to erect and equip such property as to meet the demands of our cause for success in that city. The elements of permanence are within our reach. Our greatest loss in the past has been in losing our members who go from the country into the towns and cities. These are the centers of influence and of power. Times are changing. Appliances must shift to the centers, and take advantage of grouped populations. If all the churches would send reasonable contributions to this cause, next year could witness the completion of a splendid Christian church, paid for, in Norfolk. This church will eventually contribute to the establishment of Christian churches in other cities. The early apostles went into the cities to establish the church of Christ. If we follow their example we must do likewise. We will never have strength till we do this, and no minister need profess loyalty to Christ or his church, unless he enter heartily into confessional efforts to push the car of progress. The pastors who push general enterprises are the best paid, and the churches that respond most cheerfully are most prosperous. Let December 1892 be the month that shall

be remembered with pleasure, because we have done our duty gloriously toward the Norfolk church.

Rev. N. G. Newman went to Holy Neck Saturday and he has looked after special unperannuated collection, and will attend to the Christmas collection for Norfolk.

Mrs R. T. West and two children and Miss Susie West, of Waverly, Va., and Miss Alma Watson of Granville, Va., are visiting Suffolk for a few days. Also Mrs. Mittie Ames of Lower Parish spent a short time in Suffolk last week; and her brother Mr. Gaskins is here today, having come up to church last night.

A telegram, last Thursday morning, called me to Franklin in Southampton county to conduct funeral service of Mrs. Margaret Beale wife of Solomon Beale. Mrs Beale was fifty-five years of age, mother of five children, one of whom is dead, was a member of Union Christian church, and passed away trusting sweetly in her Savior. A large circle of neighbors and friends attended the funeral which was held at the residence. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth."

The White House has been visited again by bereavement in the death of the venerable Rev. Dr. Scott, age 93, the father of Mrs. Benj. Harrison so recently deceased. And now Mr. Jay. Gould, the great Wall Street financier, is called to give his account. Death enters all station and leaves his train of mourners. God bless the nation and the families that are bereaved of loved ones.

W. W. STALEY.

Dec. 5th 1892.

An Important Work.

It is not unusual in many quarters to hear Christian missions belittled and ridiculed as neither sensible nor fruitful. Persons who have not given the subject close attention are frequently led to believe from chance instances or rumors which come to their notice that the attempt to con-

vert the heathen is a failure, and that money spent in that way is wasted. Others point to the comparatively small results each year and declare they do not justify so large an expenditure. To the Christian such objections seem small matters in view of the injunction to preach the gospel to all the world and the promises of rich fruitage which gem the teachings of the Master. He judges wholly by material, outward evidences, for the price of one soul redeemed, he feels, is too great to be measured in mere dollars and cents. He justly feels that spiritual results belong to a different realm from that of business and are to be tested by broader and more liberal standards. In a materialistic age, however, Christian missions, like almost everything else, must at times submit to the sordid money test, and the surprising thing about it is that a century of their history does present a reasonable justification even from this low standard. The first Protestant Missionary Society was organized barely 100 years ago. Now over 200 of them are at work in all parts of heathendom, with a force of 6,000 foreign and 20,000 native missionaries, occupying 500 separate fields and maintaining 20,000 mission stations. This great army of Christian workers minister to 1,000,000 actual communicants, an average of 50 to every station, have 500,000 children in their Sunday schools, and gather together besides about 2,000,000 friends and adherents. The \$11,000,000 that is annually sent out from Christian lands for the advancement of the Christian religion among heathen people gives instruction to about 2,500,000 persons regularly. This is an average of less than \$5 annually for every person reached, which even the parsimonious must admit is a very small sum, indeed, for so important and valuable a work.—*Selected.*

The Wesleyans at Cape Coast, Africa, last year, 5000 strong paid in for church work \$20,000. Shame on our church in the United States.

The Angel of His Presence.

BY REV. JAMES MAPLE, D. D.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and bare them, and carried them all the days of old. Isaiah 63:9.

One of the greatest differences between Christianity and all other systems of religion is the views that it gives us of God. The gods of the heathens as described by their own poets were monsters of cruelty guilty of all forms of vice; but the God of the Bible is the embodiment of all that is pure, holy, just and righteous. His name and nature is love. "God is love." This is illustrated in his tender relation to and care over his ancient people. "In all their affliction he was afflicted." This means that he was touched and deeply moved by their afflictions, and sympathized with them. "Like as a father pitieth his children so the Lord pitieth them that fear him." This is a tender and beautiful sentiment, and it brings God so near to us. Read the connection. It is beautiful. "I will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to the multitude of his lovingkindness. For he said, surely they are my people, children that will not lie: so he was their Savior." As an illustration and confirmation of this beautiful sentiment Isaiah mentions the loving sympathy for and the tender care of God over his ancient children. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and carried them all the days of old."

I. Who is the Angel of his presence?

The Hebrew means "angel of his face or countenance." It is one who stands in his presence, and enjoys his favor—as a man does who stands before a prince, or who is admitted constantly to his presence. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." This means that he should be highly honored by kings and princes. An angel of his presence means an angel of superior order, in immediate attendance upon God. The angel of the Lord said to Zacharias, "I am Gabriel, that stand in the presence of God."

In the Scriptures we read of the "angel of God," and "the angel of Jehovah." When Abraham was about to offer his son Isaac as a burnt offering "the angel of the Lord called unto him out of heaven," and arrested his uplifted hand. In the next

verse this angel said to him, "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." In the sixteenth verse of the same chapter we read. "By myself have I sworn saith the Lord." This is the angel of the Lord, and here he is called Jehovah, when Hagar fled from the face of her mistress "the angel of the Lord found her by a fountain of water in the wilderness." Hagar called "the name of the Lord that spake unto her: Thou God seest me." In the Hebrews this is "Shem Jehovah." This name is never given to a created being. "The Lord appeared unto Abraham in the plain of Mamre, and he was accompanied by two angels. They were all three in the form of men, and Abraham at first thought they were men. "He lifted up his eyes and looked, and lo, three men stood by him." After an important conversation with Abraham and Sarah in which a great blessing was promised them, the two angels started toward Sodom; but "the Lord" remained with Abraham for the purpose of teaching him the importance and usefulness of faith and prayer, "Lord" here means "Jehovah."

It is positively affirmed that "no man hath seen God at any time; the only begotten, which is in the bosom of the Father, hath declared him." This being so the inevitable influence is that "the angel of the Lord" is Christ who is called the "Word," i. e. the manifest, or rewarder of God. These appearances as "the angel of the Lord" in human form were evidently foreshadowings of his incarnation. "The Word was made flesh, and dwelt among us."

"The angel of the Lord" is also called "the angel of the covenant." Malachi 3:1. This was the covenant made with Abraham when God promised that in him and his seed all the nations of the earth should be blessed, (Gen. 12:1-3.) Christ came to fulfill this promise. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16.

"The angel of the Lord" was worshiped, and he did not rebuke the worshipers; but received their adoration and praise as justly belonging to him. Christ said, "all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

We read of the angel of redemption. Standing on the verge of eternity Jacob "blessed Joseph, and said, God before whom my father Abraham and Isaac did walk, the God which fed me all my life long unto

this day. The angel which redeemed me from all evil; bless the lads." This angel was Christ. This was the angel that God sent to lead his people out of Egypt and through the wilderness into the promised land. God said to them, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." In this and other instances Christ took upon himself the office and ministry of the holy angels, as he afterwards took upon himself the form of a servant, and was made in the likeness of men."

Christ appeared unto Joshua to prepare and fit him for the great work that was before him. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with a sword drawn in his hand: and Joshua went unto him, and said unto him, art thou for us, or for our adversaries? And he said, nay; but as captain of the host of the Lord am I come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, loose thy shoes from off thy feet; for the place whereon thou standest is holy. And Joshua did so." If this had been simply a man, or a created angel, he would not have allowed Joshua to worship him. We learn this from John who fell down to worship before the feet of an angel which had unfolded to his mind the wonderful scenes recorded in the book of Revelation; but the angel said to him: "See thou do it not: for I am thy fellow servant, and thy brethren the prophets, and of them which keep the sayings of this book: worship God."

II. The redeeming love and power of the angel of God's presence.

"The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." It was through this angel that God redeemed the Hebrews from their bondage in Egypt, and led them safe into the land of promise. This was the angel that appeared to Moses in the wilderness. "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said here am I. And he said draw nigh hither: put off thy shoes from off thy

feet; for the place whereon thou standest is holy ground. Moreover he said I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." This was "the angel of the Lord" that was talking to Moses, and he calls himself "the God of Abraham." "This was Christ the revealer of God; "for no man hath seen God at any time." He tells Moses how he had seen the great affliction of his people, and heard their agonizing cry for deliverance. "In all their affliction he was afflicted." He had now "come down to deliver them out of the hand of the Egyptians, and to bring them out of the land unto a good land and a large, unto a land flowing with milk and honey." This was the object of the mission of "the angel of the Lord" to the earth, and he said to Moses, "come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." This "angel of the Lord" was the redeemer who made Pharaoh willing to let God's people leave his kingdom, he opened the waters of the sea and led them safe through, destroyed Pharaoh's mighty army, caused living water to flow from the flinted rock for the thirsty people, fed them with quails in the wilderness, and satisfied their hunger with "angel's food" from heaven. His guiding and protecting care was over Israel not only in their deliverance from Egypt, their journey through the wilderness, and their settlement in the promised land; but through all subsequent ages down to their rejection of the Messiah.

Christ's tender loving care over Israel is beautifully expressed in the language of our text. "In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Here he is represented as a tender shepherd who carries the feeble and helpless lambs in his bosom. Moses uses another expressive figure to illustrate the merciful care of "the angel of the covenant over his people." And in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man beareth his Son, in all the way that ye went, until ye came into this place." As the father watches over and carries his helpless child over all the rough places in their path so "the angel of the Lord" cared for and rendered all needed assistance to Israel in the long march to the promised land. "As a man doth bare his son" so Christ bare Israel in all the way to their national home. This shows the tender loving sympathy of our Saviour, and brings him near to us. "For we have not a high priest

which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Another very beautiful figure is used to set forth Christ's loving care over his people. When Moses was up in the mountain "the Lord called unto him out of the mountain, saying. Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Again. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him, and there was no strange God with him." The mother eagle fluttereth over her nest to induce her young to fly, and when they are weary she spreadeth abroad her wings catching and bearing them on her back. She will stir up her nest compelling her young to get out. Thus the Lord made the Israelites willing to leave Egypt by the affliction brought on them; and by his Spirit he enlightened their minds, and encouraged them by his promises to endure the privations and brave the dangers they encountered in their journey through the wilderness. Thus it is now. "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Christ was the angel of redemption to the Hebrews, and he is now the redeeming angel to all the world. John said, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." "For God sent not his Son into the world to condemn the world but that the world through him might be saved." Christ speaking through Malachi said, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." Christ is the "messenger," or angel, of "the covenant;" and he said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach

good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Such is the glorious work of the angel of the covenant, and his tender loving character as revealed in our text is an encouragement for all to come unto and trust in him.

Christ in all the ages of the eternity past has been the "Angel of God's presence," but now he appears in the presence of the Father as our great High Priest where "he ever liveth to make intercession for us." "For Christ is not entered into the holy places made with hands, which are a figure of the true; but into heaven itself, now to appear in the presence of God for us." What a glorious fact! How full of comfort!

Sadness of Death.

She was the light of the home, the most fragrant flower we had and the brightest in all her thoughts. Her songs were so sweet and they consoled us so often when distressed and perplexed with our crosses. She would come to mamma with her face aglow with happiness and ask such wonderful questions. The very light of our home, but O! one day sadness came, a darkness settled over our home, the angel reaper came and snatched our most beautiful flower from our garden, our fire-side and home. Why Oh! heavenly Father, hast thou dealt so with us? Why must our pure innocent one suffer the pangs of death; mother's face will be sadder now, her laugh less frequent in the home, how much she will miss the little dimpled beauty, and merry laugh in her home. But let us view her in our imagination in her home that the loving Saviour has called her to. What must she be in that celestial home, amid all the glorious throng. How charming her voice, how sweet the sound chording with heavenly choir. God wants the fragrant flowers of earth for his garden above. "Shall I have naught that is fair" saith he. "Naught but the bearded grain". Two friends were wandering through a most beautiful garden of flowers, of every kind. They were choosing a wreath for the bride of a noble man, a most beautiful and lovable woman. The very sweetest and fairest were hardly good enough and they were long in making a selection, the purest were chosen, those

that emitted the most fragrant odors, at last the task was completed, and the beautiful flowers were woven into a wreath. Beautiful, beautiful, were the words heard from those who beheld it, and wondered where such rare flowers were found. Their fragrance filled the room breathed from their pure petals, and as they gazed upon their work they felt that they were fully paid. But the gardener when he came through his garden and found that his rarest and fairest were gone he was grieved beyond description, no price was sufficient for those brilliant flowers, his garden had lost its charm, but he was called to the marriage that he might behold the wreath that was to adorn the head of the beautiful bride, and as he saw there resting on the head of her who stood at the altar. Saw the beauty and charm that they gave to the scene his eyes filled and he said. "I am glad" I am more than paid. I did not know the charm that they could give to such an occasion."

Dear mothers, could they but behold the angel flowers blooming in the heavenly garden, by the still pure waters that sparkle in the sunlight of God's glory, and see all the loving care that Jesus Christ, the gardener bestows upon them and hear the praises that fall from those lips. She would say "I am glad that my darling is there." Sometimes yes often, the young lady and gentleman are taken from our circle, the very ones whom we loved most, and had the most charm about them. They were so good, so beautiful we loved them so dearly, no one would comfort us so much, no one add so much happiness to our life. Oh how we miss them, there is an empty void in the heart that can never be filled, this side of heaven. One word of the beautiful flowers taken from our earth, and transplanted in heaven, a blooming beauty there forever. Oh! how our hearts sigh for such happiness.

How sad the home when the young wife and mother has been taken from the fond husband, and the loving little ones, how we sympathize with the dear little orphans, but God needed another flower, and had a purpose in calling mother home, only try to live so that when the reaper shall come that you too will be ready to go home to her, and with her live and bloom in God's home, into perfect happiness and beauty, Oh! the many loved ones there. Shall we be separated always or will we too be gathered home some sweet day to be a flower in that heavenly garden. Say which shall it be?

S. A. A.

Kissing.

Some one has said that our faults are only our virtues exaggerated. This may not be true in every case, but it applies very well to the profuse kissing indulged in by some of our influential men—men who are so highly revered that our good women fear to offend them by refusing to accept the tendered kiss. Brethren this ought not to be so. Keep your kisses within the family circle, the circle in which the laws of our country will not allow you to marry.

A married man should not kiss the opposite sex, when it would be unbecoming to his wife, or a young man to kiss the opposite sex under similar circumstances. If it is right for a married preacher to kiss the single ladies of his congregation it is still more righteous for an unmarried preacher to kiss them, because the Bible certainly allows more latitude to the single, on things pertaining to this subject, than it does to the married.

There is danger in the little familiarities which are often allowed, even in good society. Many a man and woman who are happily married did not marry their ideals, and if their lips are permitted to ramble outside of the home it is possible that there will be cords touched, evilly touched which only psychologists could explain. I once heard of a married lady of high social standing who became so much infatuated with a young minister, that she astonished him beyond measure by weeping and confessing her illicit love for him. Beware!

Paul speaks several times of greeting one another with an holy kiss, but most of us know as little about a holy kiss, as we know about the Holy Ghost.

We are commanded to eat the bread and drink the wine, yet are told that if we eat, discerning not the Lord's body we do it to the damnation of our souls; so to be sure that we are not kissing immorally, let the sisters give their holy kisses to the sisters, and the men their holy kisses to the men.

Again Paul told Timothy to take a little wine for his stomach's sake, and his often infirmities but he did not intend that injunction for all the succeeding generations, as some try to believe.

Shun the very appearance of evil, brethren, and don't wrest the scriptures to your own destruction.

It usually takes two to make a slander—one to listen, the other to report. One is as bad as the other.

If some people would pay their preachers they would get more good out of their sermons.

A Lesson From the Seed.

In the parable of the sower, Jesus said, "The seed is the word of God." I want to call your attention to a lesson as we contemplate the seed in nature. The seed is intended for *dispersion*. It is not intended to remain where it grew.

Look at the peculiar formation of a few seeds on the table before me. Here is one of the Trumpet Creeper. In the middle we see the seed sack, and on either side a wing, by which the seed caught in the wind is carried miles away from its birthplace. Here we have seed of the Yellow Snap Dragon. As in the former case, the seed sack is in the middle. Surrounding this is a fine membrane which, under a microscope, is finer than the finest lace. When the seed is caught by the wind, this membrane serves as a circular wing; but when the seed is blown on the water of the little stream which flows near by, this same membrane serves as a life preserver, and the little seed is carried perhaps many miles from the parent plant, when it finds a lodgment in some convenient corner of the stream, and there takes root and bears fruit. Here is the seed of the common Dandelion. At the lower end of a stem about three quarters of an inch long is the seed sick. At the other end of this stem is a feathery down. The whole looks very much like a tiny parachute. When caught by the wind, the seed goes sailing away ultimately to sink to the earth, where it catches in the grass, and is held fast by little hooks which God caused to grow on the seed sack for this purpose. The stem then breaks off, and the seed in due time, under favorable conditions, will sink to the earth and bear fruit. Thousands of seeds are carried on the wings of birds and in the mud on their feet. Other seed is made to withstand the action of water and so is carried thousands of miles. Thus the cocoanuts of the Seychelles, after being carried on a voyage of four hundred leagues, are cast by the waves on the shores of Malabar, where they grow far away from the country which first gave them birth.

So the seed which is the word of God is intended for dispersion. We have no right to lock it up in the garner of our own hearts to stay there. God intends this seed for dispersion. What a missionary sermon we find here! What an incentive to all kinds of Bible work. When we send the Word to the heathen across the sea, we are doing with it just what God wanted us to do. When we send Bible readers or missionaries to destitute places, we are using the seed in such a way that we may expect God's blessing. Show me a human heart anywhere, and I will show

you a heart in which God wants the gospel seed planted. And unlike some of the seed in nature, which will not grow in any kind of soil, this seed which is the Word of God will thrive wherever it finds a lodgment. Will the young people of our churches help to sow this seed. Then in the harvest we shall be made glad in the Master's presence as we shall see the fruit of our labor. Begin now, and sow the seed in the place nearest to you. The field is the world, the seed is the Word of God. — *C. A. Gumbart, in Young People's Union.*

How to Run a Sunday School Through the Winter.

I have come to the conclusion that when a Sunday-school goes into winter-quarters the fault invariably lies in the officers. I am not a superintendent, but have been for many years assisting our superintendent in the discharge of his duties. I live in a prairie country where the roads get as bad in winter as any I have ever seen. It was our custom to go into winter-quarters regularly, and sometimes quite early in the season. I began to realize that for a Sunday school to go into winter quarters rendered it as nearly no Sunday-school as could be, or that its existence was more in name than in fact. I began to cast about for a remedy and am thankful to be able to say that the prescription acted like a charm, and further convinced myself, if no one else, that my diagnosis of the case was correct. The remedy is simply this: I made a proposition that if any two persons would meet me at the church each Sabbath morning we would have Sunday-school. At least two agreed to the proposition, and we, instead of going into winter-quarters, as was our custom, continued to meet regularly, and sometimes with only three, but never failed to have Sunday-school: and I would state here that at one of the most interesting Sunday-schools I ever had the pleasure to attend there were but three present. As soon as the people began to see that the Sunday-school was going on our numbers began to increase; and the school has never suspended from that day to the present, which has been for the space of six or seven years. — *Geo. Stowers, in S. S. Magazine.*

Women as Doctors.

Interesting data regarding the number of women in the medical profession has been collected. At the close of the year 1891 there were recorded in the medical directory 2385 physicians, 1059 regular physicians, 569 homeopaths and 759 unclassified physicians. — *Atlanta Journal.*

FROM PASTORS AND FIELD.

A Note of Thanks.

DEAR BRO. CLEMENTS:—Will you please allow Mrs. Fleming and myself to return thanks, through the columns of your paper, to our many friends of New Providence Union, and Long's Chapel congregations for their kindness during the past conference year. Their gifts have been timely and valuable. I cannot mention all the individuals nor all the presents, but must mention one from ladies of Union church. It is a beautiful quilt, "the Wedding Ring." This was presented Monday after the last 4th Sabbath, my last appointment there. I regret to have to give up Union church. But my work was too much, and so I gave up the point farthest from me. This is a good church and congregation, and I hope they may get a pastor that can do them better service than it was possible for me to do; but they cannot get one more deeply interested in their welfare. The past year has been one of the most prosperous years of my ministry so far as visible results are concerned. I have given myself more completely to the work than ever before, and my people have responded more heartily to the calls made upon them than heretofore. We return thanks to one and all who have kindly remembered us.

P. H. FLEMING.

Virginia Valley.

BRO. CLEMENTS:—Our first quarterly meeting at Bethlehem came off last Saturday. There was only a small number in attendance, but these who were present did the work well. When will the church reach that high state of Christian grace and love for God's cause that all who are able will attend the business meetings of the church? Then the church will grow as never before. When we came out of the church, there was in the west a very black cloud. In company with Bro. and Sister W. H. Foltze we started meeting the cloud after traveling about a mile. On a sudden the object that had looked so black was now white and the wind was driving the snow in our faces filling our eyes so full we could scarcely keep in the road. On reaching Bro. Foltze's we had a warm fire and those who have been in snow storms in the valley can guess how we enjoyed the fire. I had been suffering with grip for two weeks and had gotten better, but I took more cold and have had to cough very much. Sunday morning was bright and warm. So it is with the Chris-

tian, there are days that are dark and stormy and he finds that he needs more grace and goes to God in prayer and finds sweet comfort in the promise, "My grace shall be sufficient for you." After preaching on Sunday was communion. There were two more united with the church a sister from the U. B. church and a brother from the Lutheran church. There has been 21 members added to this church (Bethlehem) since we have been on the work. We have had four snows this fall. That will do right well for a start will it not?

E. T. ISELEY.

Melrose, Va., Nov. 24, 1892.

New England Matters.

We are in great need of more pastors. Several of our churches, have no one to "break unto them the bread of life."

Our small churches, think they must have the whole time of a pastor, even if they are not able to give him financial support! This is wrong. The far better way would be, for two weak churches to unite in calling a pastor, and then "hold up his hands," financially and spiritually.

A church, to succeed, needs "faith in God," and consecration to his service.

Some churches, lean too much on their pastors. If they have a man that "draws," they depend more on that, than on the converting power of God! Such a church, will always be sickly and weak. Some of our pastors are on the "sick list."

The climate, on the seaboard in Maine, is very trying to people of weak lungs, at certain seasons of the year.

Arrangements are being made to secure the services of an Evangelist, Bro. C. L. Jackson, to do Evangelistic work in the city of Lynn, Mass. 'Tis hoped he may be very successful, as he generally has been in the past.

The Congregational and Baptist churches, are holding revival meetings in many places. But they don't preach "Calvinism" when they want to save the people.

Many of the temperance people, are talking and writing favorably, of organizing a new National political party, with prohibition as its principal plank in its platform, and with new leaders. They hope by so doing, to more effectually suppress the liquor traffic. The liquor traffic is the curse of the Nation. If anything can be done to suppress it, all good people will rejoice. I think the "Sun," favors the prohibition of the liquor traffic, and the South, is generally, waking up on that question, full more than the North.

H. M. EATON.

Middleboro, Mass.

Windsor, Va.

Last third Sunday was truly a busy day. I preached at Franklin in the morning conducted a funeral service again in Franklin at night. Was very glad to be greeted by some of my dear friends in Franklin again. As I called them up in mind many of them were gone never again to return in this life, but I hope to meet them in the life immortal. The night was passed most pleasantly at the kind home of Bro. Walter Norfleet who is a very strong worker in the church. His wife a splendid Christian lady is indeed a true worker with him. They have a very interesting family of bright children. May success and happiness follow them. They made me comfortable and at ease by entertaining me so well.

The 20th of November, Virginia, the beloved wife of I. W. Duck breathed her last, caused by a second attack of paralysis. Was about sixty-eight years old. She was a member of Mt. Carmel where she lived a beautiful Christian life. Her home had been a welcome retreat for preachers, Christian workers, and a large circle of personal and admiring friends for years. She will be greatly missed in the church, in the home, and in the community. By her request, I preached the funeral sermon over her remains to a very large congregation, then many took a last look upon her who had been so familiar in the church and social circle for a long time. Then came her relatives and aged companion to say a last farewell to one whom they loved. After which, as the soft, solemn tones of the organ slowly and sadly blended, the body of Virginia Duck was laid away in the church yard to rest. There is a crown laid up for her in heaven. May she wear it forever, in the splendor of her radiant home.

J. T. KITCHEN.

Holland It. ms.

DEAR SUN:—Last Saturday morning I arrived at Holland and attended the meeting of the assessing committee at Holland church.

The committee of six were present and a few others. The work was done very rapidly, and in order, after which I went home with Bro. Ballard, where I spent a very pleasant time with Bro. B. and family. In the morning we met at Holland and, notwithstanding the inclement weather, we had a good turnout to services.

The prayer meeting was very well attended, considering the weather was rainy and the expected calamity with the conet, and all enjoyed it very much.

I went home with Bro. R. H. Hol-

land and spent a very pleasant time with himself and family also Dr. Porter from Elon College and Miss Porter.

We had a very pleasant time all during my stay at Holland and I pray God's blessing on the work there next year.

Yours truly,
R. D. H. DEMAREST.

News from Other Fields.

The Western Pennsylvania Christian Conference recently met with Sugar Leaf church Fayette county, Penn with Rev. Wm. H. H. Knight as President.

This conference has seven ministers. We did not learn the number of churches in its bound.

Revs. Green and Swisher have just closed a good revival at Mt. Zion, Illinois, with three conversions and additions.

Rev. J. E. Besemer of Ariel, Penn., is enjoying a good revival interest at Osgood. Twenty-six have made the good profession, and six have been baptized. This is a new place, and there is a fine prospect for a large organization.

The Northwestern Arkansas Christian Conference was organized at Lick Branch Christian church, Boone county, Arkansas, Oct. 8, 1892. Rev. John A. Goss was elected President, B. F. Scott vice President and Thomas A. Williams, secretary.

Rev. O. J. Wait of Fall River, Mass., has been called to settle as pastor with the Rockland, Rhode Island, Christian church.

Rev. T. G. Moses is being blessed in his labors with the Christian church in Franklin, N. H. He baptised four persons Oct. 30, and two others have been received to fellowship.

Rev. Wm. R. Spade of New Bedford, Mass., enters Chicago University in December for special work under Professor Harper.

Rev. H. E. Floyd 515 West Main St., Columbus, Ohio, recently united with the Christian church in Dublin, Ohio.

The Northwestern Ohio Christian Conference met at Lafayette Christian church, Allen county, Ohio, Sep. 24, 1892. Twenty-nine ministers answered to their names and forty-one churches were presented by delegates.

Rev. I. J. Wilmarth of Westberry, N. York has recently enjoyed a pounding from his people.

R. H. HOLLAND.

Elon College Notes.

According to previous announcement the Juniors are to speak to night. It is a beautiful night, and

quite favorable to declamation and oratory. The atmosphere is a little bracing but not uncomfortable, and the moon shines as brightly, as it did on that memorable night when Longfellow "stood on the bridge at midnight," and received the inspiration which he so admirably put into verse. The little village which clusters around the college enjoys these evenings of public speaking, and the chapel accomodates quite a number of visitors tonight. Here come the Juniors, 9 in number, 7 males, and 2 females; with dignified air and stately walk they mount the rostrum and take their places. An instrumental duet is the first thing on the program and it is very nicely performed by Misses Emma Williamson and Rowena Moffitt.

First oration by W. J. Graham, Subject, Is War a Benefit to Human Progress. History reveals to us the cause of national prosperity. Had it not been for war England would not have been what she is today. The darkness which prevailed over this land of ours was beneficial to the South. It was the only way by which the negro could have been freed. Opposition is necessary to progress in human life. Those who have attained the highest heights of fame are the ones who have faced the greatest obstacles.

Next, an essay by Miss Ella Johnson, The Nobility of Labor. By the sweat of thy face shalt thou eat thy bread is the divine assertion. Labor is life, labor makes us happy, labor makes us noble. It is impossible for an idle person to be happy. An idle person becomes so tired, so tired of doing nothing. When God brought man into existence He did not mean for him to be idle. Labor brings out powers and hidden forces. Notice how Southern womanhood have been affected by the late civil war. It has brought out their dormant powers, and has shown them to be equal to men in many respects. If we put forth worthy efforts to do our duty, the reward will be great indeed.

Mr. W. H. Boone, subject, Suffrage Should Not Be Allowed the Negro.

The right to vote implies the right to rule. The negro is not fit to rule. Liberia and Hayti are living examples of this fact. In Liberia, there are no factories, no vessels, no fields waving with golden harvests. Notice the different portions of the Southern States while under negro rule. The condition was degrading to all concerned. During twenty-five years of freedom they have not made the progress that they should have made. Should not the white people of this country stand together on this great

alarming question. Would that all people of our land could see the condition of things as it is.

Instrumental Solo was here given us by Miss Irene Clements. The music was very fascinating to those sufficiently initiated into the art to understand it.

Miss Rowena Moffitt, essay, An Eve In the Woods. The beauties of nature's garden are unsurpassed, and made for the pleasure and happiness of man. It is a pleasure to reflect upon them. We see sermons in stones, books, in the running brooks and good in everything. What a pleasure to behold these things. God reveals himself in all these things. God is the God of all things and all classes of people. Were it not for the sun this world would not be fit for habitation.

D. W. Cochran oration, A True Paladin of Romance. Many bold and daring deeds have been recorded in history, but there are none deserving of greater admiration than the splendid achievements of Cortez and his little band of followers in Mexico. He was thwarted in his designs to some extent even before leaving Spain. But leaving in the night with a poorly equipped fleet he overran Mexico and conquered immense odds. He gave to Spain one of her richest provinces. In his old age he was neglected and treated coldly by an ungrateful public. Dying he whispered, "A monument to my memory."

Instrumental Duet, Misses Nellie Jones and Eva Lawrence rendered beautifully.

Oration. J. H. Jones, subject, Has the Age of Poetry Passed. Poetry may be dead, but I am unwilling yet to preach its funeral. We are forced to believe that the Muse has turned her back upon my men. Why is this? Does not the Spirit of God work upon men. Yes, but still their appears no David. At different times in the world's history men have arisen and towered above their fellows in poetry. But the nineteenth century has brought about a change. Science has taken the place of poetry. The modern student makes philosophy and science his hobby.

B. T. Hurley, subject, Has the negro in the South, Received Justice. All sections of the North and South used to think that slavery was both profitable and honorable. The abolition of slavery cost 4 years of war and thousands of lives. After the war closed, the South thought that she would be at rest. But not so. She has suffered indignities from the North. The North has circulated false reports in regard to the treatment of the negro. The negro has received in the South the same treatment as a citizen as the whites.

The last thing on the program is a solo by Miss Bertha Morning. Miss Morning charmed us all with her melodious notes. Thus passed an evening pleasantly and profitably spent. Dec. 2, 1892. H.

The Christian Sun.

THURSDAY, DECEMBER 8, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MCOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Don't neglect your subscription to the SUN.

It is right to be contented with what we have, but never with what we are.

Rev. E. T. Iseley from the Va. valley Conference sends us another good club of subscribers. He is one of the best workers the SUN has.

Carefully examine the date on your label this week and should there be a mistake let us know immediately, and if you are behind renew at once.

We hope that those who pledged new subscribers to the SUN, will have the money for them at this office, by Christmas, as we will need every cent of it by the first day of Jan.

The sermon this week closes the series on the Holy Angels and it is useless for us to say they have been very edifying and interesting, for the readers are the judges of that fact.

Rev. J. W. Holt of Burlington, chairman of Home Mission Com., will be glad to correspond with any church having no pastor. Possibly he could assist you in procuring the services of some preacher.

We aimed to have said, last week, we congratulate the N. C. and Va. Conference on securing the services of Rev. J. W. Wellons for the Durham church. The Durham papers say he "will move his family there soon."

Be sure to read the article on page 713, Kissing. It is an important subject. A preacher has no more right to kiss the young ladies of his congregation than any one else has. It is a familiarity that no preacher should take. The article should have been credited to J. U. L.

When Jay Gould died last week he left every cent of his immense fortune here. Now what good did it do him to amass so much wealth if he

did not intend to take a part of it at least along with him to pay his way through the gates of heaven "Blessed are the pure in heart for they shall see God."

The SUN has, within the last two or three months, received compliments, of which our best religious journals might be thankful; but none worthy of more gratitude than one from the pen of Bro. H. Y. Rush in last week's issue. We must confess that, in point of a modest well dressed compliment, it was the finest we have seen. Many thanks, Bro. Rush.

With the first of the year the SUN must meet a considerable debt and we must depend on our subscribers to furnish the means. If each one whose subscription is due will immediately renew we will have no difficulty, otherwise it is hard to say what we will do. So do not neglect this matter a moment. It may seem a small matter to you but to us it is a serious thing.

Right But Not Expedient.

Wisdom is not knowledge—it is a wise application of knowledge in the affairs of our daily walk. Knowledge is accumulated information, while wisdom is a wise use of the same.

A man is not compelled to use all of his knowledge—that is to say he may know some things as facts, but if he has wisdom, he will discriminate in their use. He will not always say a thing simply because it is right without regard to expediency. All lawful things are not necessarily expedient things, on all occasions. Hence the value of wisdom as well as information. A man may have much information and yet be far from being a wise man, for though his mind may be a store house of knowledge, he may wreck his knowledge in bad use of it. So also a man may have decided views, but that does not mean that those views must on all occasions be made public. Surely, if a question involving principle should arise, no man could afford to be silent, but so long as the point is only one of expediency, any man has a right to keep his mouth shut, and in many cases it is his duty to do so. If no good can be accomplished by speaking, one is excusable for silence, in fact may he not be blamable for speaking?

To illustrate: A man enters a community and sees error bold and defiant—shall he speak, or be silent. If he can do good, he should speak; if not, let him keep silent. In all such cases, however, great care should be exercised in the decision of the question, will it do good, or not? It is much easier to ask that question than to answer it. Who knows if

good or evil is to result from a certain action? Suppose Martyn Luther had kept his mouth in silence, then where would Protestantism be to-day? What a loss to the church? Suppose, again, that the tongues which enflamed the minds of the people and made possible the late civil war had been silent? What again to our country? So we again face the question, how shall we know when to speak and when to be silent? We know of but one answer: Be brave and seek divine guidance.

This is the Bible way—it is God's way—it should be man's way.

Let us, when confronted by such a situation, go to God with our burden and ask Him in faith and He will give us light, and then we may know when to speak and when to keep silent.

See James 1:5.

Fogyism vs. Progress.

There is, and we suppose always has been, a class of people in the world opposed to everything new or different from the customs of their ancestors. They view with jealous eye every discovery, invention or innovation upon their time honored customs. They feel themselves under special obligation to do as their father did. They seem to think it is a reverence due the dead. Now, we believe in paying all due respect to the memory of the sacred dead, and be it far from us to cast one shadow of reflection over the memory of those who are now quietly slumbering in the silent city of the dead. Peace be to their ashes and "green grow the grass above their graves" For these dear good old men of the church and state who labored and toiled and died in the Master's service we have no other feeling than that of respect, admiration, and love: but we feel ourselves under no obligation to do as they did. We must remember that they lived in one age; we are living in another. They did the work of their day; we must do that of ours, and both are not the same. Our opportunities have been increased and therefore more and better work is expected of us.

In their innocent ignorance they complain about this spirit of progress, and regard so many discoveries and inventions as contrary to the interests of both church and state. But not so. They have brought innumerable blessings to all Christendom and will vouchsafe a rich heritage to future generations.

The great discoverers and inventors were not cranks, a some supposed, but proved to be among the greatest benefactors of their respective ages. The names of Morse, Watts, Edison, and Stanley

will go down to posterity along with those of warrior, poet and statesman, embalmed in the memory of the good and true.

As to the effect of all this upon the church they need have no fears. The church is receptive of that same spirit of energy and progress which is being diffused throughout the material world. Intelligence, progress, and truth can never be foes of the church of God. Christianity is an evolution of the purest type. "First the blade, then the ear." Ignorance, not progress, is the most deadly foe to every interest both of church and state. On account of ignorance empires and kingdoms have fallen, and the church itself has tottered: but sustained by more than human hand she survived and will survive "the wreck of time and the dissolution of worlds."

Every discovery and invention which in any way adds to the material prosperity and happiness of mankind is conducive to the one great end of hastening Christ's kingdom. The command is, "Go ye unto all the world and preach the gospel to every creature;" and it is only by the inventive genius and skill of man that we are enabled to obey that command. When could the world ever be conquered for Christ without the railroad and the steamship? These are the instruments by which civilization and refinement penetrate the dark corners of the earth. Stanley, Livingstone, and other African explorers were not cranks, but heroes; and every hero that has fallen a martyr in African jungles and deserts has by his death helped to pave the way along which the gospel train will pass to that benighted people.

It will not do to oppose a thing because it is new, lest hapily you be found to fight against God and truth. Some foolish men in England tried to crush the new truth John Bunyan preached by casting him into prison, where he remained for twelve long years. But the truth Bunyan preached could be confined neither by brass keys nor iron bars. It burst forth from those prison walls with renewed energy and power. They attempted to crush the truth John Wesley preached, but neither the anathemas of the church nor the mandates of the state could silence that voice or crush the truth it uttered. It has spread from continent to continent and from island to island, and is now penetrating the remotest recesses of earth. The progress of truth is irresistible. "The eternal years of God are hers."

Never risk a joke with a person who is not wellbred and possessed of sense to comprehend it.—*La Bruyere.*

Now for Work.

The conferences are over. And notwithstanding the hard times and difficulties which crowded themselves into all lines of work, the year has been one of success. This should cause a thrill of gratitude to pour forth from all hearts, and give inspiration for greater efforts in the Master's vineyard during the incoming year.

Do not wait until one-third or half the year is gone before any plans are put on foot to carry forward work which is to be accomplished before or by the next annual conference. Commence now to pray for the outpouring of God's spirit so there may be all the time a glorious revival of religion in the church. Have you money to raise for missions, education, church extension and other things, commence the work at the first appointment, and continue to push it until the last cent is ready. Some churches have already more than half the amount raised. Don't wait until the year is nearly gone before you commence the work of raising your assessments.

Be sure to pay your pastor weekly, monthly or quarterly according to circumstances. If the salary is not paid till the end of the year, there is a great struggle then to raise it; and often the pastor is forced to go to conference, with part of his salary unpaid. No one thinks about making an entire journey at one step.

But it is made step by step. So we should pay the pastor as the work is done.

Foot Ball Teams.

It is not our purpose to write an article on the above subject at the present. But, if we were disposed to do so, we could give many reasons, why colleges and universities should not allow their boys to run around from place to place, and from state to state to meet others to play foot ball.

The craze of this foot ball question is causing some excitement over the country, and quite a number of good people are looking out for a college where no foot ball teams are allowed to run around to meet others.

We want to say to these people, that Elon College does not allow the boys to run around to meet other boys in games of any kind. If you want to send your boys to a college clear of such influence, and at the same time, a high standard, send them to Elon.

Living While We Live.

Many combinations enter into the life we live; and by them the sweep

of our sojourn here is made narrow or broad, sickly or healthy, useful or not useful, happy or unhappy.

Combinations are of so many kinds, and each pressing its claims so closely upon our heels, that we do not always make wise selections of partnership. And when the wrong combination is entered into often the result is fatal.

Should avarice be the controlling power, the subject will in many respects, live the life of a slave. Should the glittering gewgaws of passion and high life be the object of living, look out for a life of vapor with no vitality. Should the pools of dissipation be sought to gratify the lower passions, the journey of life will be passed over, but not lived.

Some one has said, "It is not all of life to live." From this we gather the idea that we are to make ourselves useful as we pass through the world. There is more for us to do than merely eat, drink and breathe.

If we shall make choice of those combinations, and only those which contribute to health, the world's betterment and spiritual growth of the human family, then we will live while we are living.

Unsupplied Work and Workers.

If all unsupplied churches in the N. C. & Va. Christian Conference will report to me, stating what Sunday in the month they wish preaching and what amount can be raised to support a minister, and all ministers desiring work will notify me what work they wish and on what Sunday in the month, I will do what I can to bring the two together that all may be supplied. I have one Sunday not filled yet, the second, and would take work for that day if any unsupplied point desires it. Address me at Burlington, N. C.

JEREMIAH W. HOLT.

Chairman Com. H. M.

Dec 3d, 1892.

Col. J. W. Pugh.

Col. J. W. Pugh fell asleep in death at 8:10 p. m. on the 30 of Nov. 1892, at his home in Morrisville, N. C., surrounded by his wife, seven children and several friends.

His death is a great loss to his family and the community.

He was a great lover of Dr. James Maple's sermons, and read them closely.

May the Lord bless the widow and children.

He was buried with masonic honors in the cemetery at Haw River, N. C.

The Annual.

Brethren we cannot publish the Annual until we get the minutes. The minutes of two conferences are

not in yet. It will not take us long to get them out, if we can get the minutes.

Notes from Harvard.

They say Christmas is coming and I guess it must be so. It certainly looks very much that way up here in Massachusetts. The magazines and illustrated periodicals have all come out in their Christmas garb and the book stores are flooded with Christmas literature and holiday stories, and then there is a magnificent snow on the ground, and hill and valley, house-top and lawn are all one color—as if nature had donned her emblem of virtue for some reason or other. If there is a more beautiful sight in nature than a rugged landscape, bedecked with pure white snow, the writer has failed to recognize it. It carries its simple, and at the same time its beautifully pathetic story to young and old, great and small. White, pure and spotless, 'tis but an emblem of virtue. Coming as it does when spring and summer and autumn have passed, 'tis but a symbol of what must come to every life. And as the close of the year of life glide into the cycles of the past and the curtains of time gradually fall upon scenes now played and then forever gone, what soul does not hope that the winter season of its earthly existence may be as spotless, pure and radiant as is this stainless snow? and follow the figure even further. The woodlands may be torn and rugged, the land may be barren and waste and the fields may be drenched in blood, but when the snow flakes thick and fast crowd down from the heaven above all soon become resplendent in purest white. So the life may be torn with poverty and want or filled with toil and anxiety and care, but when it has been spent in battling for the right, its winter will be beautiful and the soul will be resplendent with the love of God. Somewhere in that very characteristic work, "Don Miff," by V. Dabney, than whom the "Old Dominion" has scarcely produced a happier writer, you will find a quotation after this style: "The world is the battle ground of two mighty beings the Spirit of God and the Spirit of Evil. Since the first appearance of man on Earth they have unceasingly battled together. With every new soul that comes into the world the conflict is renewed. It were better we were born orphans than to be the children of the Spirit of Evil—sin and Satan. Indeed it were pitiful, were all these worlds above (Mars, Venus and Jupiter) such as ours. Sometimes I have felt as I wept, with brimming eyes, constellation after constellation and galaxy after galaxy, that I could

bear up with a brave heart could I but know, that there was, wandering somewhere in the immensity of space, one little planet at least, upon which the Prince of Darkness had not set his foot—one little world in which poverty and hunger and thirst and toil and failure and blood and tears and disease and eternal farewells were unknown. Rather a dark picture this, you may say, but rest assured that there is a world, be it wandering in space or posited in immensity to, which the Spirit of Evil can never go, and the flood-tide of a boundless love doth make glad the city of God. But this life with its toil only makes the other possible. We know no rest until we have become weary, we enjoy not health until we have suffered pain, we can appreciate peace only when the battle has been fought. And so this life is something more than toil or pain or misery. For to him who in all things, endeavors to perform his duty, is there not even here a tolerable amount of pleasure and happiness and still more the hope of a greater joy yet to come? Yes, the skies must have their clouds, the days must have their nights, the seasons must have their winters and the heart must have its bitter pangs. But as sure as the night fades before the breaking dawn and winter gives way to merry spring, so sure will the heart burst the bonds with its brittle pangs and leap forth and rejoice under the never failing, all conquering banner of duty and a stern, fearless regard for the right.

J. O. ATKINSON.

Dec. 1, '92.

The Mothers Nursery Guide.

The December number of The Mother's Nursery Guide contains a valuable article on catarrhal affections, by Dr. G. C. Stout, which points out the necessity of attending to these troubles at their earliest appearance in the infancy. A talk on milk, by Dr. Graham Lusk, shows in what manner the natural food of children is superior to artificial, and Dr. S. A. Kime writes on certain fallacies concerning the use of eyeglasses, many parents erroneously withholding from their children the aid which well selected glasses give to defective eyes. The interesting "Personal Experiences in Home Training" are continued, holiday books for children are discussed, and there are a number of "Kindergarten-at-Home Stories." The mothers themselves contribute entertaining letters to the "Parliament," and Dr. L. M. Yale, the medical editor, gives advice concerning "Sudden weaning," "Variety in food," "Contamination of Well Water, and many other nursery problems. The present number begins the ninth volume of this indispensable mother's guide. \$2 a year. Sample copies sent free. Address, Babyhood Publishing Co., 5 Beekman Street, New York.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Happy greetings to you
Again to-day we have a nice
little handful of letters and glad
are we of it.

Two more weeks before Christ-
mas—happy Christmas time—
and what a long time it seems
till then! But let us have pa-
tience and Old Sant's time will
come. O, but won't we be happy
then! And let us in our happiness
not forget to try to make others hap-
py too. You know that on the first
Christmas morn 1892 years ago the
angels sung "Behold I bring you
glad tidings of great joy, peace on
earth good will toward men." Shall
you be happy and be able to make
others happy yet not do so. Ah,
God forbid. It is a funny thing,
but nevertheless true, that to share a
joy increases it and to share a trouble
decreases it. So let all share their
joys on the coming Christmas time.

Cordially yours,

UNCLE TANGLE.

BERKLEY, Va., Nov. 26, 1892.

DEAR UNCLE TANGLE:—As I have
a few leisure moments this evening I
will write the cousins a few lines. It
has been some time since I last wrote
for I go to school and my time is
employed in studying my lessons,
but I will try and do better next time
I will close by asking a question:
What was John clothed in and what
did he eat when he preached to the
people? I will close with much love to
you and the cousins.

NAOMI ELEY.

Here is Naomi again after a long
absence. Naomi do not be still so
long again.

GARNER, N. J., Nov. 28, 1892

DEAR UNCLE TANGLE:—I will write
again after waiting so long. I have
been thinking every week that I
would try to have a letter in the Cor-
ner by the next, but just neglected
it. I hope after this that I will not
be so negligent. I am going to school
and I have to study very hard. I
hope there will be more letters in the
Corner this week. I will ask the
cousins a question. Where in the
New Testament is dog first mention-
ed? I send half dime for the Band,
and close with much love to you and
the cousins.

Your niece,

NELLIE GOODWIN.

Nellie, we are glad you have writ-
ten again and want to hear from
you very often.

FRANKLINTON, N. C. Nov. 18, 1892.

DEAR UNCLE TANGLE:—I am going

to tell the little cousins about my
visit to your office. I had often read
about their letters being put in the
waste basket but I never knew ex-
actly what it meant until I went to
your office. I did not see the basket
but the waste paper was scattered all
over the floor. Was sorry I did not
see you. I spent part of the day
very pleasantly, went through the
Capitol up on top and looked over the
city. If any of the little cousins ever
had the tooth ache they know I did
not enjoy going to the dentist's office
and sitting in his big chair and let
him pull three teeth. From which
of the sons of Noah was Abraham
descended? I send ten cents to the
Band

Your niece,

ANNIE STALEY.

Annie, had I been in the office when
you called I could have shown you
where to find the waste basket.
Was very sorry I was out just then.
But you must come up again. Write
soon.

SUFFOLK, VIRGINIA, Nov. 21, 1892.

DEAR UNCLE TANGLE:—I take great
pleasure in writing to you and the
dear little cousins. Certainly I ought
to have written before now but you
know we little folks are all the time
trying to give some excuse for not
writing often, and now I ask the
question do we give sufficient excuses?
I fear not. I think we could do a
great deal better if we go about it in
the right way. In this letter I prom-
ise to do better the next time and if
I do not what would you think of me.
Think me a bad boy or no truth in
me. Dear little cousins now come
and let's try and make our Corner
brighter. I am very sorry little Mar-
garet had the misfortune to lose her
ink; hope papa will soon replace it.
I now close for this time, enclosed
please find half dime. Ever your
little friend.

WILLIE B. BLANCH.

Wille, I do think you might have
written before and want you to come
real often now to help keep the Cor-
ner filled up.

Cure for Low Spirits.

Take one ounce of spirits of resolu-
tion, an equal proportion of the oil of
conscience; infuse into these a table-
spoonful of the salts of patience and
add thereto a few sprigs of others'
woes, which grow extensively in the
garden of life. Gather also a blossom
of hope; sweeten these with the balm
of Providence and if possible procure
a few drops of genuine friendship,
but be careful of counterfeits in the
ingredients of self interest, which
grows spontaneously; the least ad-
mixture of it with the above would
spoil the composition. Reduce the

whole to an electuary by a proper
proportion of content, flavor with the
essence of good judgment and regu-
late the quantity according to the
virulence of the disease. Having
tried the above recipe we know it to
be an infallible cure.—*Philadelphia
Times.*

Courage of Luther.

As Luther drew near the door
which was about to admit him into
the presence of his judges (the Diet
of Worms), he met a valiant knight,
the celebrated George of Truenes-
burg. The old general, seeing
Luther pass, tapped him on the
shoulder, and shaking his head,
blanched in many battles, said kind-
ly: "Poor monk, poor monk! thou
art now going to make a nobler
stand than I or any other captains
have ever made in the bloodiest of
our battles. But if thy cause is just,
and thou art sure of it, go forward
in God's name and fear nothing.
God will not forsake thee." A
noble tribute of respect paid by the
courage of the sword to the courage
of the mind.—*D'Aubigne.*

A Pastor.

The "brilliant preacher" is much
sought after. He who can say bright
and taking things is the man for our
pastor-seeking committees. The solid
preacher, who does hard and faithful
work, is passed by. He of dash and
vigor outstrips him during the candi-
dating contest, and leaps into the
prominent pulpit. He may have
more piety, more wearability, more
sagacity, riper judgment richer ex-
perience, more spirituality of mind
and more pastoral adaption, but all
these excellencies count for nothing
in competition with the so-called pul-
pit genius. Brilliance is by no means
to be despised; but the devoted work-
er of substantial parts must not be
regarded as of inferior order. Brill-
iancy, if not backed up with staying
qualities, soon wears out. It attracts
for a while, but palls upon the taste
and loses its force. Neither can the
church dispense with her plodding,
faithful, persistent ministers. They
are doing her best and most abiding
work. They fill influential stations.
They count in the long run. Honor
the popular and vivacious preacher,
but likewise hold on to and cherish
the steady, growing and serviceable
minister. Let him have a fair show
as a pulpit candidate, and honorable
recognition as a valuable laborer for
the Lord. Remember that when he
once gets into a good position, he gen-
erally succeeds.—*Selected.*

The Smallest Knife on Record.

A resident of Marshallton, Penn.,
said the other day to a Philadelphia

Record correspondent: "I think I can
safely state that a fellow townsman
of mine is the maker and possessor of
the smallest knife in the world. He
is John R. Temple, and the knife
I allude to is a one blade, gold-
handled one which he devoted three
weeks of steady labor upon before it
was finished. The handle is three-
sixteenths of an inch long and the
quality of the gold used in it is eighteen
karat. The blade, which is of the
best tempered steel, is an eighth of an
inch in length and is perfect in shape
and finish even to the tiny notch by
which it can be opened. There are
eleven distinct parts to the knife,
including the rivets, which measure
13-1000 of an inch in diameter by
accurate measurement, and the blade
opens and shuts as perfectly as in the
very best pen-knives of the ordinary
size. Mr. Temple is naturally
proud of this specimen of his skill,
and wears the tiny knife inclosed in
a crystal locket, which is attached to
his watch chain as a charm."

Matches First Made in Sweden.

The oldest and, it is said the largest
match manufactory in the world is in
Sweden. Matches were made there
long before the old, roughly trimmed
splinter of wood, tipped with sulphur,
was discarded with the tinder boxes,
for which they were used. In twenty-
five years the export trade of
Sweden in modern matches increas-
ed 1,000,000,000 boxes a year.

Some of the machines for making
matches which we use in these days
make 200 revolutions a minute each,
and turn out about 2,500,000 matches
daily. Rather more than five matches
per head for the whole population
are used daily in the United States.
Strange to say, the quality of these
Swedish matches, in many cases, is
so bad that the state intends to re-
sume the manufacture, and compu-
tes that the profits will produce a re-
venue of \$1,000,000. Altogether there
are in Europe about 50,000 factories,
and they yearly produce matches
valued at \$50,000,000.—*New York
World.*

True piety does consist in bringing
our body, soul, and spirit to their com-
pletest development under the privi-
leges that God has given us! Thus
do we honor him by recognizing his
manifold bounties, and making an
intelligent use of them. It consists
in doing the greatest possible good to
our fellow men; thus do we love our
neighbors as ourselves. The fruit of
piety is in well-ordered homes, well-
governed families, faithfulness in
business, helpfulness to the needy,
patience, forbearance, forgiveness,
charity. These count for more in the
sight of God than all the Pharisaic
pretensions that were ever put on to
cover up the disorders of an unholy
heart.—*Ex.*

The American Sabbath Union.

The fourth annual meeting of The American Sabbath Union will be held in Chicago, Ill., December 13th and 14th, 1892.

Reports from various Sabbath Organizations in affiliation with this National Society will then be presented, and plans devised for the increased efficiency of the Union.

The World's Columbia Sunday Closing Act passed by the last Congress, will be ratified, and thanksgiving rendered to God for his over-ruling providence in guiding the American Congress to this decision.

A vigorous protest against any effort to re-open the question in Congress will also be made in behalf of the Twenty-five Millions of American Citizens who have petitioned The World's Columbia Commissioners in favor of closing the gates of the World's Fair on the Lord's Day.

A cordial invitation is extended to all friends of the Sabbath. All persons attending this anniversary may call on their arrival in Chicago, at the office of The American Sabbath Union, 185 Dearborn St., Chicago.

In behalf of the Managers of The American Sabbath Union.

J. H. KNOWLES, General Secretary.
203 Broadway, New York.

The Cottage Heart for December.

The Christmas number of *The Cottage Heart* comes to us in a handsome holiday cover, and is filled with good stories and articles appropriate to the season. The prospectus for 1893, in addition to an unusually good line of stories and articles, announces that Eden E. Rexford, so well known to the readers of *The Ladies Home Journal*, is to begin in the January number a Floral Department under the title, *Talks about Flowers*. (W. A. Wilde & Co., Boston. \$1.50 a year.)

Modes of Burial in All Countries.

The Mohammedans always whether in their own country or in one of adoption, bury without coffin or casket of any kind.

During the time of the old Roman empire the dead bodies of all except suicides were burned.

The Greeks sometimes bury their dead in the ground, but more generally cremated them in imitation of the Romans.

In India, up till within the last few years, the wife, either according to her wishes or otherwise, was cremated on the same funeral pyre that converted her husband's remains into ashes.

When a child dies in Greenland, the

natives bury a live dog with it, the dog to be used by the child as a guide to the other world. When questioned in regard to this peculiar superstition, they will only answer: "A dog can find his way anywhere."

The natives of Australia tie the hands of their dead together and pull out their nails; this is for fear that the corpse may scratch its way out of the grave, and become a vampire.

The primitive Russians place a certificate of character in the dead person's hands, which is to be given to St. Peter at the gates of heaven. — *Atlanta Constitution*.

A Conjuror's Memory.

The history of the celebrated conjuror, Robert Houdin, furnishes a remarkable example of the power of memory acquired by practice. He and his brother, while yet boys, invented a game which they played in this wise. They would pass a shop window and glance into it without stopping, and then at the next corner they used to compare notes and see which one could remember the greatest number of things in the window, and in what position they stood. Having tested the accuracy of their observations, they would go and repeat the experiment elsewhere. By this means they acquired incredible powers of observation and memory; so that, after running by a shop window once and glancing as they passed, they would enumerate every article in it.

When Robert became a professional conjuror this habit enabled him to achieve feats apparently miraculous. It is told of him that, visiting a friend's house where he had never been before, he caught a glimpse of the book-case as he passed the half-open library door. In the course of the evening, when some of the company expressed their anxiety to witness some specimen of his power, he said to his host, "Well, sir I will tell you, without stirring from this place what books you have in your library."

"Come, come," said he "that is too good."

"We shall see," replied Houdin. "Let some of the company go into the library and look, and I will call out the names from this room."

They did so; and Houdin began, — "Top shelf, left hand, two volumes in red morocco, Gibbon's *Decline and Fall*; next to these, four volumes in half calf, Boswell's *Johnson*; *Rasselas*, in cloth; Hume's *History of England*, in two volumes, but the second one wanting," and so on, shelf after shelf, to the wonder of the whole company.

More than once a gentleman stole into the drawing room, certain that he would catch Houdin reading a catalogue; but there sat the conjuror, with his hands in his pockets, looking into the fire. — *Sunshine*.

Don't neglect your subscription to the Sun.

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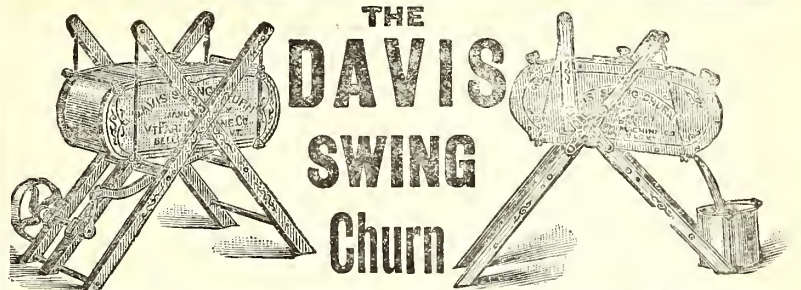
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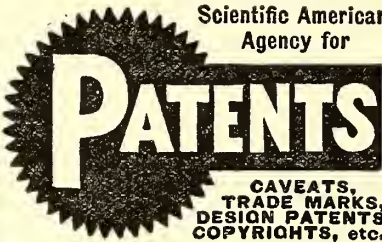
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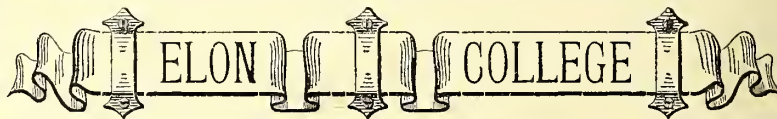
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CONDENSED SCHEDULE.

In Effect Nov. 20, 1892.

SOUTHBOUND		No. 9.	DAILY.	No. 11	No. 37
Lv Richmond	12 45 p.m.			12 50 a.m.	
Birkville	2 51			2 40	
Keyville	3 35			3 18	
Ar Danville	5 55	7 25 a.m.	5 35		
Greensboro	8 00	9 20	6 54		

Lv Goldsboro	12 15 p.m.	4 45 p.m.		
Ar Raleigh	1 55	11 10		
Lv Raleigh	4 40 p.m.	6 15 a.m.		
Durham	5 34	7 15		
Ar Greensboro	7 40	9 15		

Lv Winston S. P. M. 10 40 p.m. *8 00 a.m.

Lv Greensboro	8 10 p.m.	9 30 a.m.	6 59 a.m.	
Ar Salisbury	9 50	11 04	8 12 a.m.	

Ar Statesville		12 03 p.m.		
Asheville		4 25		
Hot Springs		5 57		

Lv Salisbury	9 55 p.m.	11 14 a.m.	8 17 a.m.	
Ar Charlotte	11 10	12 40	9 25	
Spr. burg	1 56 a.m.	3 36	11 37	
Greenville	3 07	4 42	12 28	
Atlanta	9 00	11 00	4 55	

Lv Charlotte	11 30 p.m.		9 35 a.m.	
Ar Columbia	6 00 a.m.		1 20 p.m.	
Augusta	10 00		4 25	

NORTHBOUND	No. 10	DAILY.	No. 12	No. 38
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Lv Augusta	6 00 p.m.		12 30 p.m.	
Columbia	10 50		3 50	
Ar Charlotte	6 00 a.m.		7 30	

Lv Atlanta	9 20 p.m.	8 05 a.m.	12 45 p.m.	
Ar Charlotte	6 40 a.m.	7 00 p.m.	8 05	

Lv Charlotte	6 55 a.m.	7 45 p.m.	8 15 p.m.	
Ar Salisbury	8 17	9 15	9 24	

Lv Hot Springs		12 39 p.m.		
Asheville		2 45		
Statesville		7 47		
Ar Salisbury		8 37		

Lv Salisbury	8 27 a.m.	9 52 p.m.	9 29 p.m.	
Ar Greensboro	10 10	11 20	10 42	

Ar Winston S. P. M. *11 30 a.m. *1 00 a.m.

Lv Greensboro	10 20 a.m.	11 35 p.m.		
Ar Durham	12 11 p.m.	3 35 a.m.		
Raleigh	1 09	6 00		

Lv Raleigh	1 28 p.m.	4 45 a.m.		
Ar Goldsboro	3 05	12 05		

Lv Greensboro	10 20 a.m.	11 35 p.m.	10 47 p.m.	
Ar Danville	12 01 p.m.	1 15 a.m.	12 01 a.m.	
Keyville	2 45	4 05	4 05	
Burkeville	3 25	4 51	4 51	
Richmond	5 30	7 00	7 00	

† Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a.m. daily and 8 50 a.m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a.m. Returning leave Richmond 3 10 p.m. and 4 45 p.m. daily except Sunday; arrive West Point 5 00 and 6 00 p.m.

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Leave Richmond 12 45 p.m. daily; leave Keyville 3 45 p.m.; arrive Oxford 6 00 p.m.; Henderson 9 10 a.m.; Durham 7 20 p.m.; Raleigh 6 00 p.m.; Selma 10 45 p.m.; Returning leave Selma 12 55 p.m.; Raleigh 4 40 p.m.; Durham 6 00 p.m.; Henderson 6 30 p.m.; Oxford 8 15 p.m.; arrive Keyville 11 45 p.m.; Richmond 7 00 p.m.

Mixed train leaves Keyville daily except Sunday 3 30 a.m.; arrives Durham 11 55 a.m.; leaves Durham 7 45 a.m. daily except Sunday; arrives Oxford 9 20 a.m.; Keyville 3 00 p.m.

Additional trains leave Oxford daily except Sunday 4 15 p.m.; and 12 20 p.m.; arrive Henderson 5 10 and 1 05 p.m. Returning leave Henderson 6 30 p.m. and 2 30 p.m. daily except Sunday; arrive Oxford 7 25 p.m. and 3 15 p.m.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1892.

TRAINS MOVING NORTH.

No. 34.	Pass. and Mail.	No. 38.
Daily	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 30	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 39
Macon,	7 22	1 40
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren P'ns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41	Pass. & Mail.	No. 45.	Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35	
Cary,	4 19	9 20	
Merry Oaks,	4 54	11 28	
Moncure,	5 05	12 10	
Sanford,	5 28	2 10	
Cameron,	5 54	2 20	
S'th'n Pines,	6 21	3 35	
Arrive Hamlet,	7 20	8 10 p. m.	
Leave " "	7 40		
" Ghio,	7 40		
Arrive Gibson,	8 15		

GOING NORTH.

No. 38.	Pass. & Mail.	No. 40.	Freight & Pass.
Leave Gibson,	7 00 a. m.	7 40 a. m.	
" Ghio,	7 18	9 31	
Arrive Hamlet,	7 38	10 55	
Leave " "	8 00	12 10 p. m.	
S'th'n Pines,	8 58	12 50	
Cameron,	9 26	2 45	
Sanford,	9 52	3 20	
Moncure,	10 16		
Merry Oaks,	10 26		
Cary,	11 01		
Arrive Raleigh,	11 30 a. m.		

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

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Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original samples this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,



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Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, free of cost, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only \$2, and you will really get over \$25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.

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Married.

On Kirby St., Suffolk, Va., Nov. 16th, by Rev. H. H. Butler, Mr. Thomas E. Griggs of Richmond and Miss Minnie Freeland.

On Holiday St., Suffolk, Va., Nov. 17th, by Rev. H. H. Butler, Mr. Isaac H. Wades of Norfolk, and Miss Lucy M. Rice.

On Thursday, Nov. 23d, at Cypress Chapel Christian Church, Nansemond Co., Va. by Rev. H. H. Butler, Mr. W. T. Lipscomb of Suffolk, and Miss Annie Brothers of Cypress. May their lives be long and happy.

Died.

Nov. 23d, 1892 at her home, in Chuckatuck, Nansemond Co., Va., Mrs. Jeannette Emily Parker wife of Deacon J. H. Parker aged 47 years, 11 months and 1 day. Sister Parker was sick but a short time, she had every attention possibly by her physician Dr. Butts, and her many friends in and around Chuckatuck. The prayers of God's people went up to a throne of grace, for her recovery, but it seemed that her time had come and God took her home to live with loved ones in heaven. Sister Parker was a faithful member of Oakland Christian church. In all of my travel, and work of love I have never met with a better Christian woman, than sister Parker. A day or two before she passed away, while her dear husband, two sons, and several friends were weeping around her bedside, I said to her, "are you willing to go? Do you feel that Jesus is with you now?" she said, "Bro. Butler, it is all well with me." She died happy. It was a triumphant death, in the love of Jesus, her dear Saviour. She talked to her husband and two sons, who are all members of the church, and asked them to meet her in heaven. She asked her friends and her pastor to meet her in heaven. May God in his love, help us to live as she lived, trusting in Jesus, so that we may meet her in the better home. Her funeral sermon was preached by her pastor from the following: 2 Cor. 4:17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The 103 Ps. was read and the 639 hymn was read and sung by her request. This being one of her favorite Psalms, and this one of her favorite hymns.

Bro. Parker and his two sons, Charlie and Willie, have my deepest sympathy, in this their sad bereavement. May the God of all consolation, have mercy upon and comfort them, in this their time of need. May the Lord open the great treasures of his love, and sanctify to them

this sad bereavement. May he draw them unto himself, and enlarge and confirm their faith in the wisdom and goodness of all his ways. May he renew to them the blessed assurance, that death has no power over the strength and tenderness of their love; that all that was good and true and beautiful, in wife and dear mother, still lives, and will for ever live, in the presence of God and loved one. H. H. B.

Secretary Rusk's annual report of the Department of Agriculture has appeared and contains some matters that will interest the farming community. It begins with a comparison of the export trade of the past fiscal year with that of former years, and emphasizes the fact that of more than \$1,000,000 representing the exports for the past year, nearly 80 per cent consisted of agricultural products, thus not only making the United States the credit of the new world for a sum exceeding \$200,000,000, but relieving our home markets from a surplus product which would otherwise have reduced prices to a point below cost of production. He regards the decrease in the cotton acreage as a favorable sign, and with reference to cereals he attributes the excessive anticipations regarding the price for wheat throughout the crop year of 1891 to failure to appreciate the changed conditions now surrounding the production and marketing of the world's wheat crop, and adds that the conditions which have at last overwhelmed cotton-growers now confront wheat-growers. Hence, the American farmer must reduce the wheat acreage.—*St. Louis Advocate.*

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